

it inaccessible to truth? Some vague notions the natives have of an Eternal Power; some faint imaginations of the invisible world; but these shadowy conceptions cannot fortify their minds against the arguments and appeals of the word of God. There prevails, extensively, among the African chiefs, a conviction of the superior intelligence and felicity of Christian people; and, in some instances, they have earnestly solicited, as a particular favour, instructors to reside in their towns. One poor native has already received Christian baptism; another, revered for his rank and age, listened to the admonitions of a minister of God with tears. And shall we remain indolent at this auspicious season for enterprise and action? Africa may be civilized, regenerated, saved; and is this truth to us, of insignificant import? Is it nothing to terminate the worst system of fraud and crime which has ever existed; to construct, out of the broken and despised materials of a ruined race, social and political institutions, based upon truth and right: nothing to promulgate throughout Africa, our heavenly religion, and thus to erect to our national honour, a monument more durable than granite, inscribed to CHARITY, THE QUEEN OF THE VIRTUES.

But the scheme of the Colonization Society is pronounced impracticable. Why impracticable? The character of the soil, productions, climate, inhabitants of Africa, furnish no reasons for the assertion. Does not history authorize our hopes and predictions?

The mightiest empires in the world, even proud Carthage, and Herculean Rome, once struggled with difficulties in the infancy of a colonial state. Have we not before our eyes the astonishingly beneficial and sublime results of colonization; ten millions of people, the freest and happiest on earth, sprung from a few hardy adventurers, who, two centuries ago, planted themselves in the wilderness, and, amid the savages of our borders, daily rising in intelligence, wealth, and power, and extending improvements to the western ocean! These constitute the argument and demonstration we offer to the incredulous.

But are we told of the superior knowledge and virtue of the American colonists? We doubt their moral superiority to the present emigrants to Liberia; and, though certainly better educated, there could possibly act upon them no stronger motives for industrious and energetic conduct, and for improvement.

The materials for the African colony have been selected with peculiar care. The foundations of this colony are good; they sustain the government. But it is said that the misfortunes with which it has been visited, prove that it cannot succeed. And were the early settlements of our own country visited by no misfortunes?

The first two attempts to plant a colony in Virginia were entirely defeated; when such a colony was finally established, in one season of distress were its numbers reduced from five hundred to sixty; and, at the period when it could reckon eighteen hundred souls, more than three hundred, in the same hour, fell, murdered by the vindictive natives.

Of those who landed at Plymouth, in 1620, one half perished before Spring. Upon the African settlement such calamities have never fallen. The impracticability of the plan, then, we cannot perceive. Still, there is urged another objection—the means to effect the end cannot be obtained. What ought to be done, can be done. If, as we trust in God, the Liberian colony shall prosper, an enthusiastic desire to become members of it will excite the free coloured people to secure, by their own industry, the means of transportation. The sum demanded for this purpose will, by the increase of trade, be reduced to a trifling amount. Every town may contribute, from regard to interest as well as duty.—Each State, not merely in kindness to the emigrants, or for Africa's improvement, but for its own advantage.

And what is the work, to the execution of which, when its propriety and its necessity are clear, the wealth and power of this NATION are inadequate? Let the moral sense of our countrymen be rendered alive on this subject, and never again will be heard the plea of inability. We have money to gratify every pleasure; to fulfil every purpose of ambition; to minister to vanity, and purchase crowns for pride; money to build magnificent cities, and enrich them with the finest productions of art; money to erect palaces; to open canals to the Pacific, and highways to Mexico; to rear monuments; to build navies; to maintain wars: we have money to waste—and want we the means to effect an object, for neglect of which we are marked delinquents in the high court of Eternal Justice, which brings its suit to all the charities and sympathies of nature?

We are often warned to beware of enthusiasm: It may end in fanaticism. Put restraint upon feeling; be cautious, cool, dispassionate! Such is the language of many a reputed sage,—generally directed to what, but to palsy the arm of charity, to extinguish the fire of God's own kindling in the soul during some moments of high inspiration, when the spiritual life is invigorated by heavenly influences, and the heart beats quick and full in love to God and man. Religious enthusiasm I admire, when a presiding Divinity sits above it; when reason rules its movements, and applies its strength. And surely this is not an occasion when our kindness, our generosity, requires a check.

We are surrounded by the demonstrations of joyfulness: even dumb Nature seems alive with the spirit of an hour, mingling her sympathies with our own glad emotions. May our deeds be approved by conscience and by God!

MANUMISSION.

The name of the gentleman who manumitted 88 slaves, paid their passage to Hayti, and furnished them with money and agricultural implements, as mentioned in the Star, a few weeks ago, is DAVID MINGE. He resides in Charles county, Virginia. Besides this magnanimous act, the newspapers record several others. DAVID PATTERSON, Esq. of Orange county, North Carolina, has recently liberated eleven slaves, who have sailed for Africa; the Rev. FLETCHER ANDREW, a methodist minister, has freed twenty slaves, who were left to him by a deceased relation—they constituted nearly all his worldly property; CHARLES CRENshaw, a farmer residing near Richmond, Va. has recently manumitted all the slaves he owned, amounting, altogether, to 60, and made provision for their removal and support;

and Mrs. ELIZABETH MOORE, of Bourbon county, Kentucky, who died a few weeks ago, provided by will for the emancipation of her slaves, said to be 40 in number.

London Jews' Society.

The sixteenth anniversary meeting of the Society for promoting Christianity among the Jews, was held in London on the 5th of May. The following particulars are selected from their Report:

GREAT BRITAIN.

Your Committee continue to receive, from various parts of the kingdom, assurances of a growing interest in the cause of the Society. Evidence of this fact has appeared, in the increased attendance at the anniversaries of Auxiliary Societies; and, generally speaking, in the increased amount of contributions on those occasions.

The Society has also been gaining, during the year, an accession of strength by the formation of several new Associations. In reporting those new Auxiliary Institutions, formed, for the most part, under female auspices, your Committee are again reminded of the powerful claims which the ladies have on the gratitude of the Society.

To the exertions of its various friends in the United Kingdom, and elsewhere, your Society is indebted for contributions to the amount of £12,426 0s. 8d., which exceed those of last year by £1,502 8s. 1d.

Into the Society's schools, for the education of Jewish children, there have been admitted, since the last Report, four boys and one girl. There are, at present, in the schools, thirty-three boys, and forty-six girls.

In the missionary seminary there are, at present, seven students; three of whom have been admitted since the last anniversary.

Four missionaries have gone forth in the service of the Society during the past year.

The total number of Christian labourers at present employed under the direction of the Society, or in connexion with it, is eighteen; a number small, indeed, when compared with the magnitude and extent of the work to be performed; yet, when it is remembered that, within a very few years, there was not a single missionary from this country, labouring among God's ancient people, it will be deemed matter of devout thankfulness, that there should be so many, even as eighteen, and these too in connexion with a single Society.

Two new tracts have been published, during the year: one in English and Judeo-Polish, under the title of "An affectionate Address to Jewish Females;" the other in English, entitled, "The Essentials of Religion briefly Considered." Two tracts previously on the Society's list have been republished. Several other tracts for the instruction of the Jews have been printed during the past year, at foreign presses, but the Society's expense, in various European and Oriental languages.

The following have been the issues from the Depository, during the past year:—

Testaments: Hebrew, 1497; German-Hebrew, 341; Judeo-Polish, 2634—Prophets: Hebrew, 1334; German-Hebrew, 2243—Bibles and Testaments, Hebrew, bound together, 243; Bibles, Hebrew, alone, 39; Prophets and Testaments, Hebrew, bound together, 1228. Total Scriptures, whole or in part, 9559.

Tracts: Hebrew and German-Hebrew, 99,682; English, 36,940. Total, 139,622. Quarterly Jewish Records, 94,285.

The places and countries to which these various publications have been sent, are, besides the United Kingdom, Paris, Amsterdam, Hamburg, Frankfort, on the Main, Leipzig, Dresden, Berlin, Königsberg, Breslau, Posen, various parts of Poland and Russia, Gibraltar, Leghorn, Palestine, Madras, and Calcutta: and, when it is considered, are resorted to by Jews from almost every part of the globe, and that there is a continual intercourse kept up among them, it will appear probable that the range of the Society's publications is very much wider than your committee are able to define.

When they consider the favourable change which has taken place, within these few years, among Christians toward the Jews, and the favourable change which has evidently been produced in the hearts of many thousands of the Jews, particularly the rising generation, your committee cannot but regard the present period as a very important crisis to the Jewish nation. At no former period since the Christian era, did the returning mercy of God towards his ancient people so distinctly manifest itself; never was such an uneasiness about the state of their souls perceptible among the Jews, as at the present day: never were there so many to be found, who, agitated by serious doubts with regard to their religion, were inclined to listen to the voice of truth, and to devote time and study to solid, serious, humble examination and inquiry.

Whence, your committee would ask, do these novel appearances, these unprecedented moral movements, take their rise? Whence, but from Him, from whom all holy desires, all good counsels do come? Whence, but from Him who has promised, that in the latter days the children of Israel shall return, and seek the Lord their God, and David their King?

To be the humble instrument, in His hands, of accomplishing these gracious promises, is the design of your Society; believing, that as he has wrought by human means in the dispensations of his grace hitherto, so he will continue to work by them, till the end shall come.

Holland.

Circumstances have occurred, of an encouraging nature, in regard to the prospects of usefulness in Holland. A small Association has been formed in Amsterdam, for the purpose of raising contributions to the funds of the Society. The directors of the Jewish Synagogue, at a town in Gelderland, had applied for Hebrew New Testaments, and tracts in Polish and German-Hebrew; Mr. Thelwall justly infers from this application a continuance of the disposition to examine and inquire, manifested some time ago by the elders of the Jewish community in that part of Holland.

Germany.

During the course of last summer, Mr.

Thelwall visited some parts of Germany,

in company with Mr. M'Caul, then on his

return to Poland; and has communicated several interesting facts in connexion with his journey.

On our way to Dusseldorf, we heard from a Protestant minister, in one of the places which we passed through, that there were two Jews in that town, who had read the German-Hebrew Testament with great attention. It may serve to show how much the spirit of inquiry is extending among the Jews, to observe, that, in a place where not more than 80 Jews reside, two should be found who read the Scriptures of the New Testament diligently.

The circulation of the Scriptures, both of the Old and New Testament, must ever form a principal means of carrying the Society's views into effect.

The cause of the Society advances steadily in the Saxon territories. Mr. Goldberg, at Dresden, prosecutes his work in a truly Christian spirit; and the same tender compassion toward his fellow-sinners, which animates this converted Israelite, seems also, in a very remarkable manner, to influence many of the Christian inhabitants of Dresden.

Prussia.

The Berlin Society for promoting Christianity among the Jews, continues to enjoy the most decided marks of the favour of His Prussian Majesty. He has given his sanction to the laws drawn up for auxiliary and branch societies—permitted the correspondence of the latter to pass free of postage—and granted to a missionary, sent out by the Central Society, a free passport through the 28th of February, 1824, with the exception of a Midshipman, an acting Mid-

man, and Master's mate, on the man-of-war Africa, soon after sailing; nor has she left the United States, one of the

most populous countries in the world.

On the 21st of May there was a severe action, in which the barbarians lost many men in the plain of Turco chos, which is the famous plain of Leuctra, immortalized by a victory of Epaminondas. On the 24th the equally famous plain of Cheronea was the theatre of a new victory of the Greeks. At Dantia, on the 6th, 600 Turks surrendered with Odysseus to Gen. Goura.

Africa.—The following is an extract of a letter from Cape Coast Castle, dated March 15, 1825, published in an English paper:

"The Ashantees will never again be in a condition to attempt hostile measures on our forces. They are not only become a divided people since their defeat, but the Queen of Akin (who owed them an old grudge,) and the people of the Bentoo-koonation, (who have even approached the Ashantees capital Comasei,) and the Assins, are all become our allies, and their declared, open enemy. There is no longer the least doubt but the Ashantees were instigated to the late warfare by the Dutch authorities, at the neighbouring settlement of Elmina, with a view of encroaching the whole of the gold and ivory trade to themselves. Happily, now, all is peace."

Mexico.—The Asia, 74 gun ship, and the Constante brig of war, both of which it will be remembered, sailed from Callao for Manila, after the defeat of the Spaniards in Peru, have been surrendered by capitulation to the Mexican Government.

Colombia.—By the brig Wm. Bayard, of Carthagena papers, to the 14th of July, and those of Bogota to the 27th of June, have been received. They contain the official accounts of the battle of Vitiche, and the death of Gen. Olaneta, by a wound received in that action.

Callao is in great want for provisions, in consequence of the closeness of the siege and blockade, which are maintained with the greatest zeal and rigour.

Bolivar had marched to Cusco, with the view to establish and regulate the government of that republic; an object which occupied the exclusive attention of the father of Colombia.

Grand Congress of the free Nations of America.—The Gaceta de Panama says—

"We have the unspeakable satisfaction to announce the approaching union of the Congress, by just and sensible men. On the 17th of the present month (June,) the ship of war Congress arrived, bringing S. S. Jose Maria del Panado, and Manuel Vedaurre, Ministers Plenipotentiary of the Republic of Peru. The deputies of the other nations will arrive soon, and this event will be hailed as an epoch of power, happiness, and glory to the New World."

MISCELLANEOUS.

General Lafayette.—The President of the United States and General Lafayette, left Washington City, on Saturday last, on a visit to the late President Monroe, in Loudon county. After spending a few days there, and in the neighbourhood, they returned to this City on Wednesday last.

The General will proceed, in a few days, by the way of Fredericksburg, to visit and take leave of the Ex-Presidents Jefferson and Madison.

Quashaw Indians.—The Arkansas Gazette says, that Governor Izard was visited at his house, on the 20th of June, by Heckaton and Saracen, two of the principal chiefs of the Quashaw Indians, for the purpose of holding a talk with him. Their principal object was to effect a modification of the Treaty concluded with them in November last, by which they ceded all their lands to the United States. They wished the Governor to request the President of the United States to extend, for a few years, the time of their removal; and promised, if their request could not be granted, that they would submit to the decision. The Governor agreed to make their desire known to the President—gave them assurances of protection and friendship—but told them it was his opinion that the terms of the Treaty would not be altered.

Court of Inquiry.—The Arkansas Gazette, of July 5th, says—"The Court of Inquiry, composed of Colonel Archer, Colonel Many, and Captain Young, which some time since assembled at Cantonment Towsen, for the purpose of investigating the matter in dispute between the officers of that post and certain citizens of Miller county, have recently adjourned, sine die.

The result of the investigation has not been made publicly known, but it is generally understood that the officers have been acquitted.

Slave Trade.—The schooner Fell's Point, Captain Stagg, arrived at New Orleans on the first of July, from Havana, and was seized on the 5th, for smuggling slaves. The captain, supercargo, and crew, with the exception of two, who made their escape, were arrested, and committed to prison, to await their trial, as were, also, those in whose possession the slaves were found. The slaves were landed on plantations below the city.

Captures on the Coast of Africa.—The French squadron on the coast of Africa have captured the following French vessels, for infringing the law prohibiting the slave trade:—Le Telegraphie, La Capricieuse, L'Antonia, Le Glaucor, L'Assurance, La Marie-Magdalene, L'Eugene, and L'Alcide. The two first have been condemned at Cayenne, and the others are to be proceeded against.

French Fleet.—The French fleet, consisting of two 74 gun ships, seven frigates, and two gun brigs, under two Rear Admirals, which recently bore the treaty to Hayti, acknowledging the independence of that Republic, on its engaging to pay \$30,000,000 to the French government, arrived at Havana, on the 24th ult. They have on board

the Cabinet of St. James has complained to our government, that the clergy have intermeddled in the affairs of the Catholics of Ireland, relative to their emancipation.

Greece.—From Trieste, dated June 7th,

news had been received confirming the former intelligence of the success of the Greeks at Navarino. "On the 18th and 19th the glorious and holy day of the assumption, the brave Greeks burned the whole of the remainder of the Egyptian fleet in the port of Navarino. At the same time the troops under the President Condurotis and Mavromichaelis fell on the Egyptian army, beat them completely, and made themselves masters of their camp. Few, very few Egyptians escaped to Modon. This glorious and unexampled victory has freed Navarino from the enemy.

On the 21st of May there was a severe action, in which the barbarians lost many men in the plain of Turco chos, which is the famous plain of Leuctra, immortalized by a victory of Epaminondas. On the 24th the equally famous plain of Cheronea was the theatre of a new victory of the Greeks. At Dantia, on the 6th, 600 Turks surrendered with Odysseus to Gen. Goura.

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especially in the department of education. Our independent brethren are not doing what we can, and I am sure, that some success attends them in all the three departments of my exertion, viz. education, the spread of the Scriptures, and the spread of the Gospel by preaching. There are at present schools for females at Serampore, in my neighbourhood. I believe all in a state of the Hindooosthan New Testament. In the College we are now in the process of translating the versions of the Bible, we are at the very extremity of our funds; the Testament will soon be published in thirty-four languages, and the New Testament in eight, besides versions in the varieties of the Hindooosthan New Testament. These varieties excepted, I translated several of the above, and I did so with as much care as I can. The Chinese Bible, which I have translated and conducted through the press, is not included in the number. I am fully conscious that there are many imperfections in these versions, but I have done my best, and I hope that the faults and imperfections will, in time, be removed. I am not disposed to magnify my labours. The other department of my operations, viz. the spread of the Gospel through gradual in its operations, though considerably blessed, and the stations from the different stations are such as to much thankfulness to God.

BAPTIST ASSOCIATIONS.

Black River (N. Y.) Association, held its annual meeting on the 8th of June. Four and thirty-five persons have been admitted to baptism, to the churches in this state during the past year.

Petersburg (Virginia) Association, at the High Hills meeting-house, in the county, on the 21st of May last, received by baptism the 25 churches in the Association, it appears to be supplied by 10 ordained and 20 ministers; that 136 members were admitted to them by baptism during the year; and that their total number is 1,100. The following resolutions are selected from a number which were passed at this meeting:

"That the opinion of this committee is, that it is expedient for the Association to become a member of the General Association; and they are hereby recommended to turn their attention to the General Tract Society, and patronize it in any way they may think proper.

"That we do earnestly recommend to the Churches in this Association to have weekly prayer meetings in their own Churches or neighbourhoods, according to their own convenience, and also, to establish Sunday Schools, which may be thought practicable."

CHRISTIAN BENEFICENCE.

Quarterly Review for June, contains the following interesting and judicious notes:

The receipts of the Society for Promoting Christian Knowledge were little more than £2,000 in 1805, when the Bible Society was established; they now exceed £53,000. A year ago a mournful estimate was made, that the annual income of all the British and Foreign Missionary Societies in the British Empire, would not do more than defray the maintenance of one ship of the line. It is announced, and with becoming modesty, that the expenditure amounts to more than a thousand pounds daily throughout the year; and that the Scriptures have been published in one hundred and forty copies. That so much zeal should exist, is what no one, who is in any way acquainted with human nature, would expect. Some bigotry may have been mingled with it, and more enthusiasm; but dull, and not be the understanding, and dulling the heart, which can regard the effects of partaking a benevolent joy for what is accomplished, and a well founded hope for what is in progress; and without admiring and adoring the ways of Providence.

EXTRAORDINARY LIBERALITY.

In the United States ever contributed so generously, in proportion to his means, for the support of foreign and domestic missions, (says the New-York Observer,) as Mr. Solomon Goodell, who died at Vermont, in September 1815, at the age of 70. A particular account of this extraordinary man, is given in the Mission-Herald for August. He was a plain, working farmer, in moderate circumstances, and earned his property by severe manual labour, on a small farm, situated in the rudest spots in the Green Mountains. The farm, and all the improvements upon it, including the house, were worth only £700 and £1,000. Yet, under these circumstances, Mr. Goodell, by steady industry and strict economy, not only to support his family, but to contribute princely sums in religious causes.

In 1800 he gave £100 to the Foreign Missionary Society, and continued to send a donation of the same amount of each successive year for a considerable period. When the American Foreign Missions commenced its operations in 1812, Mr. Goodell, of his own accord, and without solicitation, subscribed

\$500 for the immediate use of the Board, and \$1,000 towards a permanent fund. Between February 6, 1812, and the time of his death, a period of only three years and a half, his donations in aid of foreign missions amounted to £3,686. At the same time that he contributed so generously for the spread of the Gospel among the heathen, Mr. G. also gave liberally for the support of domestic missions, and aided in the education of several pious young men for the ministry.

Mr. G. was a Baptist; yet he gave his money cheerfully to the support of other denominations. Indeed, it will be perceived, from the facts mentioned above, that his religious charities were committed principally to societies composed of Congregationalists or Presbyterians.

CHURCH MISSIONARY SOCIETY.

The Church Missionary Society of England, has in its employ, at the present time, 419 labourers—of which number, only 106 are Europeans. The others are natives of the different countries in which the Society's missions are established, and are denominational Teachers and Assistants. This Society has nine missions, comprising 42 stations—viz: the West African, North West America, Australasia, Ceylon, Bombay, Madras and South India, Western India, North India and Calcutta, and the Mediterranean. In these missionary stations, more than 13,000 persons, of whom 1,400 are adults, are receiving instruction, in 255 schools. Ten printing presses are now actively engaged in printing the scriptures, scriptural tracts, &c.

BIBLE SOCIETY OF COLOMBIA.

The Bogota Constitutional of the 23d of June, furnishes the Constitution of the Bible Society of Colombia. It consists of 22 articles. The 2d article provides, that the editions of the Scriptures, to be distributed, shall be strictly the versions approved by the Catholic church, and subject to the revision of the ecclesiastical authorities.

RELIGIOUS SOCIETIES.

Receipts and Expenses, during the past year, of Religious Societies in London, so far as their annual reports have reached us. We hope to be able, in a few weeks, to make a more complete statement of these interesting circumstances; and to present a tabular view of what has been done, by similar societies, in our own country.

Names of Societies.	Receipts.	Expenses.
Merchant Seaman's Bible Society.	\$4,045	\$3,820
Wesleyan Missionary Society.	172,000	159,992
Church Missionary Society.	192,125	166,667
British and Foreign Bible Society.	414,186	417,555
Prayer Book & Homily Society.	7,910	7,867
Jew's Society.	50,895	52,449
London Association, for aiding the funds of the United Brethren.	15,845	
Hibernian Society.	36,153	40,962
British and Foreign School Society.	9,380	9,270
Port of London Seaman's Society.	1,257	1,325
Sunday School Union Naval and Military Bible Society.	18,886	18,443
London Missionary Society.	11,611	11,464
Religious Tract Society.	171,903	149,770
African Institution.	55,805	57,795
	3,924	3,220
Total.	\$1,175,927	\$1,100,599

For the Columbian Star.

MR. EDITOR,

In a late London paper I find the following extraordinary passage:—extraordinary I esteem it, not for any peculiar beauty, or any special regard for truth, still less for any savour of Christian charity; but extraordinary, either for the boldness with which it utters calumny, or the strength of prejudice which it exhibits.

It is part of a speech delivered by the Rev. W. J. Fox, Secretary of the Unitarian Fund Society, at its recent annual celebration. Perhaps it may tend to mitigate the severity of reproof, on the part of your benevolent readers to know, that it was spoken at the Society's Dining Hall, after a goodly number of *toasts* had been drunk "with due respect."

The Rev. Secretary said that "He spoke advisedly, and from the fullest information—from the correspondence of most respectable persons in India with the Unitarian College—that the accounts received from the Missions to India, which excited the highest interest in this country, were the result of systematic deception. There was none of their reports of their proceedings that caused such a lively interest in their favour, that was received with so much complacency by the religious public in this country, as their translating the Scriptures into the native languages of India; yet it was proved that even this was all a delusion. Dr. Carey translated, from the English version into the Bengalee; from that a Pundit translated into another language, from that other it was again translated, till at last it went through so many filtrations, that but little of its real meaning could be discovered. In one of these translations, the text, 'Judge not, that ye be not judged,' was translated, 'Render not justice, that justice may not be rendered to you.'—There were other of their translations, that it would scarcely be decent to mention in public. Mr. Bucking-ham, whose connexion with the press of India

dia, was known to the public, who had travelled over much of that country, had informed him, that he saw the Arabs in their coffee houses, gathering round a person who read to them a translation of the Scriptures for their sport; and never, on any other occasion, did he witness such explosions of laughter. It was necessary that the Unitarians should exert themselves to prevent the Bible becoming the Joe Miller of India! (cheers!)

This statement, made publicly, in the metropolis of the British Empire,—by an official agent of a Society, respectable, at least for general information, claims attention. If it is true, the Christian public, both in England and America, have been basely duped: the evangelical missionaries, which have been sent out to India, have forfeited every claim to confidence and support;—they must be denied to possess the principles of common honesty, and given up as profligates. Is this statement true? Did the Rev. Secretary speak the words of truth and soberness?

It is presumed, that the friends of evangelical missions in and about London, who are more intimately acquainted with the public and private character of the missionaries to India than we are, have before this made suitable replies to the injurious charges contained in this paper.

There are, however, some considerations and some facts tending to exhibit the subject in a proper light, as obvious and well known to us as to our brethren on the other side of the Atlantic. And as this intemperate speech is being circulated through the medium of the American press, it is but evincing a proper regard for truth to expose its incorrectness.

The reverend Secretary informs us that he speaks "advisedly," but, (with one exception, which will pass under review in its proper place,) he does not inform us who, in particular, his *advisers* are. They are, however, "most respectable persons in India (connected) with the Unitarian College." On the credit of these "most respectable persons," he charges the missionaries with transmitting "accounts" to their friends and the Societies by which they have in a great measure been sustained, with practising a course of "systematic deception." Human nature is bad enough, I allow, Unitarians themselves being witnesses; yet something is due to human nature. If on the one hand there are men, as there doubtless are, who are capable of systematic, and, hence, wilful deception in matters of solemn import; there are on the other, (and I would hope the number is not small,) those who are incapable of it; or rather, who would sooner endure all the ills to which man in this life is liable, than be guilty of so gross a dereliction of moral duty.

Now, by what principles shall we be governed, and what method of investigation shall we institute, in order to determine whether the English missionaries to India (Unitarian excepted) have or have not been guilty of "systematic deception?" In the first place, consider, that the evangelical friends of missions in England, who aided them in carrying the Gospel to the heathen, had known them long and intimately. They had walked with them in the ordinance of the Lord's house,—and in Christian fellowship. They had often united their ardent supplications to the throne of grace, for the spread of the everlasting Gospel. From an unreserved interchange of thoughts and feelings, their minds had become almost as the mind of one man. The missionaries were thus known, in as high a sense as character can be known, to be men of uncompromising integrity. What lover of missions in this country, who has seen the lamented Ward, and witnessed the outpouring of his soul in prayer, will easily believe him to have been guilty of the crime alleged? Who of us, that have more recently become acquainted with the truly evangelical Eustace Carey,—have observed his meekness and simplicity of character,—and heard his pathetic appeals on behalf of India and the Gospel, will easily be persuaded that he has for a series of years been guilty of "systematic deception?" What evidence will convince us, that the venerable William Carey, the Apostle of the East, now at the age of three-score years and ten, after having endured the suns of more than thirty summers in a tropical climate, and during all that time toiled incessantly for Christ's sake and the Gospel's,—I say what evidence will convince us, that he has been guilty of "systematic deception?" What evidence will convince us, that something more is requisite than the transmitted testimony of the "most respectable Unitarians in India." The evidence that would convince us of it, would, at the same time, unsettle our belief in all testimony, and go far to obliterate in our minds the respect we bear to virtue itself.

In the next place, is there any thing in the "accounts" themselves, which is calculated to weaken our confidence in these men? The accounts contain receipts and expenditures of money—specify the number and locality of missionary stations—furnish the names of the various individuals, whether Europeans or natives, connected with each—they state explicitly what portions of the Scriptures have been translated—what printed, and in what languages. In which of these particulars must we look for "systematic deception?" The fact is, the missionaries write from a land of paganism, deeply affected with its deplorable condition,—they write to fathers and mothers,—

to brothers and sisters,—to friends and former neighbours,—they unbosom themselves with the utmost apparent honesty; and yet, strange as it may seem, "most respectable persons in India, connected with the Unitarian College," pronounce this to be a course of "systematic deception!"

There is no end to the arguments which might be urged in refutation of this charge. I shall take the liberty of troubling you again upon the subsequent part of the above quotation.

Yours, BEZA:
Washington City, August 10:

CIRCULAR.

The Medical Department of the Columbian College in the District of Columbia.

The Columbian College in the District of Columbia, was instituted by an act of the Congress of the United States, in the winter of 1821.

Soon after that period the Classical Department was brought into operation, and a course of instruction commenced.

In the summer of 1824, the Medical Department was organized, and professors appointed; and in March, 1825, a course of Lectures commenced on the different branches of Medicine:

The success which attended the commencement of the school, has demonstrated the peculiar advantages of its location, and inspired its friends with the fullest confidence in its utility and success.

In order to embrace all the benefits of a winter school, the Lectures will annually commence on the first Monday in November, and continue to the last of February. During this period, Lectures will be delivered daily, and full courses given on the various branches of Medicine.

The Medical Professors are:

THOMAS SEWALL, M. D. Professor of Anatomy and Physiology.

JAMES M. STAUGHTON, M. D. Professor of Surgery.

THOMAS HENDERSON, M. D. Professor of the Theory and Practice of Medicine.

N. W. WORTHINGTON, M. D. Professor of Materia Medica.

EDWARD CUTBUSH, M. D. Professor of Chemistry.

FREDERICK MAY, M. D. Professor of Obstetrics.

Such arrangements have been made as will furnish the Professor of Anatomy with materials for demonstration, and the class with ample opportunity for the cultivation of Practical Anatomy.

Provision has also been made for exhibiting to the class the Clinical Practice and operative Surgery, in the Infirmary of the Washington Asylum, free of expense.

The extensive and complete apparatus of the Professor of Chemistry, will afford every facility for displaying the experimental parts of that science.

The Medical College, situated in a central part of the city, about equidistant from the Capitol and President's House, is a commodious building, and well fitted up with apartments suited to the purposes of the school.

The following extracts are from the Laws adopted by the Board of Trustees for the government of the Medical Department:

"Each Student, before he can receive the ticket of any Professor, shall pay five dollars to the Treasurer of the College, shall have his name enrolled on the College books, and receive a ticket of matriculation, as evidence that he has placed himself under the government of the Trustees and Medical Professors.

"The fees for attendance on the Lectures shall be 15 dollars to each Professor for the course."

"All Students who shall have attended two full courses in this school, shall be entitled to attend succeeding courses free of expense."

"All Students who may wish it, shall have the privilege of attending, gratuitously, the Lectures in the Classical Department of the College, on Natural Philosophy, Astronomy, Botany, Natural History, &c. by presenting a recommendation from the Medical Professors to the President of the College.

"No Student shall be admitted to examination for a Medical degree, till—

"1st, He shall have attended each Professor during two full courses, or one full course in this College, and one in some other respectable Medical Institution.

"2d, He shall have studied three years under the direction of some regular Physician.

"3d, He shall have satisfied the Medical Professors of his classical attainments, if he be not a graduate in the Arts.

"4th, He shall have entered his name with the Dean of the Medical Department, as a candidate for graduation, and delivered to him an Inaugural Dissertation on some Medical subject, thirty days, at least, before the close of the course."

"There shall be an annual commencement for conferring Medical degrees, the time of which shall be as early after the close of the Lectures as the examination of the Candidates will admit."

"Before a candidate can receive the degree of M. D. he must pay \$30 to the Medical Professors for examination, and \$5 to the Treasurer of the College for his diploma."

TH: HENDERSON,
Dean of the Med. Department.

Washington City, August, 1825.

** Good board can be obtained at from 3 to 5 dollars a week.

ORDINATION:

On the 22d ult. in the meeting house of the 2d Baptist Church in Lyme, Connecticut, Brother HENRY STANWOOD was solemnly set apart, by ordination, to the Gospel ministry.

CHURCHES CONSTITUTED.

On the 6th ult. a church of baptized believers was constituted in Sheffield, Berkshire county, (Mass.) Elders Harris, of Nassau, New-York; Mallory, of Hillsdale, do.; Buttolph, of North East, do.; Wilson, of Amenia, do.; Marshall, of Egremont, Massachusetts; and Hartwell, of New Marlborough, do.; with other brethren, formed the council that examined the character, confession of faith, &c. of the persons who desired to be constituted a new

church. The council was much gratified with the result of their examination, and unanimously agreed to constitute and receive them to fellowship, as a church of Christ, in Gospel order. Elder Harris preached on the occasion, from 1 Cor. iii. 10. Elder Hartwell presented, in behalf of the council, the right hand of fellowship. Elder Buttolph addressed the newly constituted church, and Elder Wilson made the concluding prayer.

On the 12th of July, a new church was constituted at Blandford, Massachusetts, of baptized believers; the number of members was 25. The Elders who assisted on the occasion were, David Wright, of Westfield; Benjamin Willard, of Northampton; Silas Root, of Granville; John D. Hart, of Southwick; all of Massachusetts.</

Poetry.

NIGHT.

Night is the time to muse;
There, from the eye, the soul
Takes flight: and with expanding views,
Beyond the starry pole,
Describes athwart the abyss of night,
The dawn of uncreated light.

Night is the time to pray;
Our Saviour oft withdrew
To desert mountains far away;
So will his followers do,—

Steal from the throng to haunts untried,
And hold communion there with God.

Night is the time for death,—

When all around is peace,
Calmly to yield the weary breath,

From sin and suffering cease,—
Think of heaven's bliss, and give the sign
To parting friends;—such death be mine!

From a New-Haven Paper.

TO THE PILGRIM.

Pilgrim, burthened with thy sin,
Come the way to Zion's gate;
There till Mercy let thee in,
Knock, and weep, and watch, and wait.

Knock, He knows the sinner's cry:
Weep, He loves the mourner's tears;
Watch, for saving grace is nigh;
Wait, 'till heavenly light appears.

Hark! it is the Bridegroom's voice,
Welcome, Pilgrim, to thy rest;
Now within the gate, rejoice,
Safe, and seal'd, and bought, and blest.

Safe, from all the lures of vice;
Seal'd by signs the chosen ones;
Bought by love, and life the price;
Blest the mighty debt to owe.

Holy Pilgrim, what for thee,
In a world like this remains?
From thy guarded breast shall flee,
Fear, and shame, and doubt, and pains.

Fear, the hope of heaven shall fly;
Shame, from glory's view retire;
Doubt, in certain rapture die;
Pains in endless bliss expire.

Miscellany.

Continuation of extracts from the "Christian's Looking-Glass," a small volume written by the Rev. T. Priestley.

THE CHRISTIAN DELINEATED.
On the Change made in the understanding
by Grace.

Those who are not enlightened, are not aware how much their understandings differ from the unregenerate. Though they now delight in things they not only were ignorant of, but had an unconquerable enmity against every thing of the kind, they are not sufficiently impressed with the greatness of the change made in themselves; they are not easily persuaded that God should love them so as to teach them, and make them effectually his children.

To comply with the truth, as a truth which the understanding may take in, when properly represented to it, is nothing more than what human nature is capable of in its depraved state. Thus to assent to the whole Gospel, is not of itself a sufficient proof that such a soul is savingly wrought on by the Spirit of God. Many thus see the light, and endeavour to flee from it. Such are contented with the hearing of the ear, but do not see for themselves the grand things of God's salvation. But to bring a man's heart to love the truth, and thirst after communion with the God of truth, proves to a demonstration such a disposition of God.

Devils believe, and tremble too;
But Satan cannot love.

A religion which has only something natural for its cause, will never raise the heart to that which is spiritual; the effect can never rise superior to the cause. What is of the earth, is earthly; what is of heaven, is heavenly; it savours of whence it came. But speaking after the manner of men, when the cause is in the heart of God, it will draw the soul to that from whence it came. (O happy man, in whose heart is fixed one link of that glorious chain, which hath its beginning in the heart of God!) And such do not only aim at being saved when they die, but to live in love and communion with God all their days; for this is the sum total of blessedness on earth and in heaven. Many who have this very disposition, cannot distinctly discern it, and still live in suspicion of making a fatal mistake.

If the Christian could see that his understanding is illuminated in a saving manner; and that he could be no more the author of this, than he could be the cause of his natural life; he must be obliged to conclude himself one of the blessed of the Lord, as much as Simon Peter, to whom Christ said, *Blessed art thou, Simon Barjona; flesh and blood hath not revealed this unto thee, but my father.*

If the means of grace could, of themselves, effect such a change, then we might expect all those who are of a pliable and obliging disposition, would be very heavenly and spiritual; but experience teaches us the contrary. What number do we see remain stupid under the most lively means, though these, apparently, are the most promising; while others, from whom nothing could be expected, are called effectually, and give as evident proof of their being called of God, as Lazarus did when he came from his grave! This makes evident, that it is not of the will of the flesh that any are called, but wholly of God.

Those who are the most perplexed, are generally such as are in earnest about their soul's concerns, by having their understandings opened to see the infinite importance of eternal things. Others who are content with a mere profession, can go on their way without this anxiety: as they are in the dark they fear not; they see not the precipice on which they stand, and, consequently, are not afraid of falling. The reason is

obvious: the light of the worldly professor is never clouded, his sun is always up; what shall make him fear? He imagines his house stands strong, but, alas! it is built upon the sand, and when the storm of death arises, if sovereign grace prevent not, it will be swept away with a flood, and bury him in the ruins. But those who can be content with nothing less than beholding the high cause of their religion, experience many clouds intervening, which prevent the sight: they understand what the Psalmist means when he said, *Thou hidest thy face, and I am troubled.*

There would be no such command given as that, to *lift up the hands that hang down*, if real Christians were not liable to be perplexed with doubts and fears; it is evident this has always been the case.

It has greatly increased the distress of many who have been long in the dark, their suspecting that not any, who have been beloved of God, have ever been in such a situation: these little think that they are treading in the very footsteps of thousands who have gone before them. The way to heaven lies through many dark paths, but heaven is a bright world. We shall forget the darkness of the road when we arrive at the kingdom of eternal day.

If those who are harassed with this fear, were more acquainted with the experience of Christians, it might be a means of delivering them from such a groundless perplexity. If they could believe that others, who are really the children of God, and loved by him, had been in the very same frame themselves, how much would it relieve them!

Some of the most eminent in the church of Christ have spent many years in great perplexity, who have afterwards enjoyed a great consolation. The darkest nights are sometimes followed by the brightest mornings; and those who are favoured with strong consolations, are frequently tried with severe deserts. It often is the case, that long and awful deserts precede seasons of long continued joy and comfort.

The great Dr. Owen was three years in such distress as few ever experienced, and not many had more solid pleasure than he had to the end of his life.

It is generally the case, when the Christian has been particularly earnest in the use of means, and meets with no success, his distress increases, and his conclusions are more and more gloomy; he is apt to conclude God neither has, nor ever will hear his prayer: but this is most wretched unbelief. O Christian! it is as dishonourable to thy God, as it is painful and afflicting to thee.

We generally take delays for denials: this has caused many an heavy hour under these heavens, and has almost sunk the spirits of some, even when God has been about to grant the very mercy so earnestly sought for.

The Christian is not aware how his love is all this while drawn out more and more by the delay of the very comfort he is so earnest about; and that the design of God in permitting this darkness to be so long, was for this purpose: so that that which fills him with suspicions is working his good, his joy and comfort in the end.

When a man loves the company of his friend, he will go where he hopes to meet him; if the distance renders this improbable, how glad is he to hear by letter! And why? Because he loves him. So the Christian would not think the way long, could he but meet with the beloved of his soul. There would be none of these desires if he had no love. It is love which is the cause why absence is so painful. How many are looking, and impatiently waiting for some thing, which they have in themselves all the time!

Could Jacob doubt of his love to Joseph, when he heard of his being alive, and was impatient to see him? Was the believer but sensible that it is real love which is the cause of his thus seeking after Christ, he would not doubt about his state. Why is this common to men? Was it always the case with himself? That which is the cause of all that love to God there is in this world, must be the reason why any ever thus sought the Lord.

Who but a Christian could ever pray such a prayer as that in Solomon's Song, viii. 6. *Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave.* None but a real lover of Christ could pray thus.

To have those desires in us which nothing but God can satisfy, evidences a religion as much above that which is natural, as the heavens are higher than the earth. Why then should the Christian dread his religion, as springing from that which is merely natural? What could cause such a frame in a soul which was by nature dark, and saw nothing lovely in God, and was dead to all things spiritual, but that God who has in every age, been forming some of the fallen race for his praise? The devil would not the world, with all its sorrows and difficulties, cannot bring a soul into this frame; however dark such a soul may be, distinguishing love is the cause.

If such as are satisfied in themselves about their interest in Christ, had more enlarged ideas of the first cause of their religion, it would fill them with gratitude. Those who are arrived in the heavenly world, have no higher cause of their being there to contemplate, than we have here below. There can be no higher an origin than the infinite and everlasting love of God.

The dealings of God with his people differ widely from the ways of creatures. Those we love we fly to relieve; they shall not drop one tear if we can prevent it; but infinite wisdom sees proper that those who are dear and beloved should sometimes sorrow in tears; though such are sure to reap joy in the issue: For he afflicts not willingly, nor grieves the children of men, but for some wise and important end; in his own time, he will fill those with all his fulness. *Blessed are they that mourn, for they shall be comforted.*

ON THE GOVERNMENT OF CHILDREN.
Friendly Advice to parents on the Management and Education of Children.

If parents would gain the respect of their families, they must respect each other, and respect themselves; cautiously avoiding whatever may lessen the weight of their authority. But we have heard a mother in the presence of her son make use of expressions of this sort, "O Ma'am! that boy'll

mind me no more than a post." Now if a mother will speak thus slightly of herself, the boy will not fail to make good her words; he will soon use saucy language, and remember—saucy language is sure to lead on to unruly conduct.

You can scarcely begin too early the great work of subduing the will and temper of young children; for if you once allow them to get the mastery over you, it will be very difficult to recover your authority, and to convince them that it is *their place* to submit and *yours* to rule. The more a child is humoured when young, the more trouble he will give as he advances in age; and this will account for those parents that are over-indulgent to their children when little, being often the most severe to them as they grow older: the mother who gives the little one every thing he cries for, will by and by have to strike him to keep his hands from mischief, and make the house quiet.

In the first place, then, do not be always correcting your children, but keep your punishments for important offences, as lying, swearing, dishonesty, indecency, and obstinate disobedience. "The good parent passes by those lesser defects which arise from the thoughtlessness of childhood, and not from ill-intention; but in matters of moment none are more zealous."

2. Do not punish your children according to the vexation you feel yourself, but according to their real faultiness. To have a frock, rent, or a pitcher broken, for example, may be a great inconvenience to yourself; but if you punish a child for such accidents as these, as far as you would for a lie, he will soon dread your displeasure more than the lie which may screen him from it.

3. Never punish a child from anger. When you do this, you are most probably guilty of a greater fault than that you would correct in your child. "Stripes unjustly given, more hurt the father than the son; the smart most lights on the striker." Passionate correction may lead a child to fear his parents, and outwardly to obey them; but it will leave in his heart a sourness and desire of revenge towards those whom he is most bound to love and honour. But it is sometimes said, "I could not have the heart to punish in cold blood." Now, what would be thought of a surgeon, who said he could not perform an operation unless he was intoxicated? It would be thought he had more feeling for himself than for his patient; and so it is with the parents, who to spare themselves, would punish in anger.

Preserve a *marked difference* between the Sabbath and the rest of the week: let your children be taught that buying and selling, sports and games, reading books of mere amusement, and newspapers, where they are thrown in their way, are employments inconsistent with the holy day. It is grievous to observe how often the benefit of the Sabbath is frittered away under first one pretence and then another. In the beginning perhaps, a parent will consent just to step to the butcher's or baker's on Sunday morning, because it suits him better than providing for his family on the Saturday night;—then a child may chance to please him, and deserves just a half penny that he may get an apple from the stall as he comes from church, and at last the poor boy must have leave to run in the streets, to make one at a game of marbles, or to join his companions at cricket and foot ball. Thus, by little and little, the world is too apt to creep upon us till it "joins Sunday to the week," and make the first day as much a time of business and pleasure as the remaining six.

A scoffing infidel of considerable abilities, being once in company with a person of weak intellects, but a real Christian; and supposing, no doubt, that he should obtain an easy triumph, and display his ungodly wit, put the following question to him: "I understand, sir, that you expect to go to heaven when you die; can you tell me what sort of place heaven is?" Yes, sir, replied the Christian; "Heaven is a *furnished place for prepared people*: and if your soul is not prepared for it, with all your boasted wisdom, you will never enter there."

"For vain applause transgress not Scripture rules:

A witty sinner is the worst of fools."

PRESIDENT DWIGHT.

The Christian Observer for May contains a Review of Dr. Dwight's Theology, in the course of which the writer introduces the following eulogy of that illustrious man.

"If the above statement disclose a highly honourable proof of the value attached by transatlantic Christians to the productions of their father-land, we may advert in the next place, to the beauty and richness of various specimens of their own indigenous produce; one of which stands at the head of this article, in the 'Theology' of a writer deserving a very exalted station among the moral and religious benefactors of his country and of mankind. This magnificent contribution to the literature of the Christian church is presented to us by a genuine native of America. He died so lately as the year 1817; yet his efforts in the cause of Christianity seem already to have secured for this, his great work, a place among the established classics of our divinity libraries; and it will certainly descend to posterity as a monument of its author's genius, of the philosophical precision and comprehensiveness of his mind, and of his devotion to the purest principles of the Gospel of his God and Saviour. The volumes immediately under consideration are, to the doctrinal and ethical portion of Scripture, in some respects, what Mr. Hartwell Horne's 'Introduction' is to the illustration of the sacred volume by criticism and Biblical erudition. Both authors collect, digest, and arrange the widely diffused labours of preceding writers, and communicate to the result an air of reviving freshness and novelty. From the nature, however, of the two works, President Dwight has, of course, far higher claims to the celebrity of an original thinker. Never did a theologian measure the length and breadth of the expanded regions of revelation, with less need of dependence upon the achievements of his predecessors in the same department of spiritual science. If there have been, like Pascal, mathematicians by intuition, there was also in the author before us, a certain ability, not indeed to make any discoveries in religion by the force of his own genius, but a power of mind capable of proving, illustrating, applying, and decorating all that he himself and others long before him had found in the Scriptures, and in the argumentation and eloquence of such as loved the Scriptures, with an energy and beauty which would seem to be almost exclusively his own."

"Whatever truth there may be in the remark, that authors and their books are two things, the observation is completely neutralized in the present instance. The character and life of President Dwight were a transcript of his writings. He was the evidence, and the brilliant illustration of his own system: He was one of those extraordinary men who combine in the same person, eminent powers of mind, with an expansive persevering activity in doing good. He was a philosopher in his habits of intellect, and a Christian philanthropist in the daily routine of benevolence. He

could demonstrate with the mathematician, refine and subtilize with the metaphysician, and in the same hour, assist at the committee of a missionary society, or with all simplicity, preach the Gospel to the poor in their cottages, and attend at the bedside of the sick and dying. We state the diversified excellencies of this great man's character by way of preliminary to such extracts from his publication and his life as the limit of this article permit. A student of these volumes might, it is true, be forgiven, if he judged, from the extent and elaboration of the contents, that their author was a divine, absorbed in books; a stranger to every apartment but his library; and with a pen perpetually under the pressure of his fingers. He would yet, at the same time, feel his suspicions awakened, by the internal evidence of the work itself, that its writer was quite as familiar with the living world out of doors as with the silent and meditative employments of learned and devotional solitude. The suspicion is far more just than any reader would at first calculate. The writings of the President, when compared with a life almost entirely spent in active duty, are only an offset, not the parent stem of his renown."

From the Religious Intelligencer.

UTILITY OF SABBATH SCHOOLS.

The following is an extract of a letter from a young lady who removed from New-Haven, (Conn.) a few years since, to the state of Georgia. The writer has since been removed from this world, to join in Heaven, as we have reason to believe, the cloud of witnesses who will ever look upon Sabbath Schools as an instrument of their salvation.

"My first serious impressions commenced in a Sunday School, while endeavouring to instruct a class in some religious duties. I was struck with the inconsistency, to say upon them duties which I myself lived in violation of. I brought to my mind, the servant who knew his Lord's will, but did it not. The piece selected by Mr. S. to be read that day was peculiarly impressive, and every word went to my heart. For weeks I mourned over a hard heart, which neither the love or threatenings of the Gospel seemed to move to genuine repentance. Neither food, sleep, or society were relished by me; but my sorrows were known only to myself. I dared not speak to any one on the subject, for fear of receiving comfort on false grounds, and I feared nothing more than returning to a state of indifference. I thought if I did, there was certainly no mercy for me. I strove to do something—to repent, to believe; but this I could not do; and when I found I could do nothing, then comfort was whispered to my famished soul."

SCOFFERS REPROVED.

A scoffing infidel of considerable abilities, being once in company with a person of weak intellects, but a real Christian; and supposing, no doubt, that he should obtain an easy triumph, and display his ungodly wit, put the following question to him: "I understand, sir, that you expect to go to heaven when you die; can you tell me what sort of place heaven is?" Yes, sir, replied the Christian; "Heaven is a *furnished place for prepared people*: and if your soul is not prepared for it, with all your boasted wisdom, you will never enter there."

"For vain applause transgress not Scripture rules:

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RELIGIOUS AND LITERARY.

Want of the Bible in New-Jersey.—A writer in the American Journal, published at Princeton, N. J. says, "A ride of less than three hours from the office of this Journal, will bring you to the spot where, in a single day's walk, thirty families have recently been found who had no Bibles in their houses. And it may be added, that these families expressed a strong desire to have the Bible, and that they were, almost without exception, too poor to purchase one for themselves."

Bibles.—The number of editions of the Bible at present in the library of the King of Wurtemberg, amounts to 4000 different editions, in all the European languages, 290 of which are in French, and 215 in English.

Wesleyan Missionary Society.—The receipts of the Wesleyan Missionary Society in England for 1824, amounted to £176,000. The Society has in its employ 163 missionaries.

Intolerance.—The Constitution of the Province of St. Salvador; one of the states of confederation of Central America, has lately been published. The lover of true liberty will grieve to find one of the essential features of true freedom wanting in it. The Roman Catholic religion is declared to be the only lawful religion, and any other strictly prohibited.

National Society for Seamen.—The Mariner's Magazine, published at New-York, suggests the importance of having a National Society for the benefit of Seamen, to be denominated the "American Seamen's Friend Society and Bethel Union."

Mariner's Church.—Subscriptions for the erection of a Mariner's church have been opened in Baltimore. Meetings for seamen are now held in a large sail-loft.

Converted Seamen.—Five thousand seamen, who are late members of the British Sailor's Magazine, have been converted to God in England, since the Bethel flag was hoisted in 1817.

Scarc